

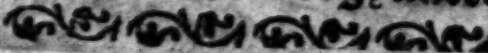
Pythodemus gospel.



Syn. 7. 53. 13

The prologue.

In befell in the nynteth yere of the seygnyorpe
of Tybarpe cesarpe Emperoure of Rome. And
in the seygnyorpe of Herode that was the sone
of Herode/ whiche was kynge of Galylee/ the
viij. kalendes of Apryll/ the whiche is the xxv. daye of
Marche/ the. iij. yere of y sone of Melom whiche was
counseyller of Rome. And Olimpius had ben afore
two hondred yere and two. This tyme Joseph and An
nas were lordes aboue all Iustices Mayres Jewes/
Archodemus whiche was a worthy pryce dyd wyte
this blessyd story in Ebzewe. And Theodosius the Em
perour dyd it translate out of hebzewe in to latyn. And
bysshoppe Turpyn dydde translate it out of latyn in to
frensche. And here after ensueth this blessyd story.

Thus endeth the prologue. And here begynneth the
gospell of Archodemus. 

Anas and Cayphas. Simeon. Datan. Dama-
liel. Judas. Leuy. Reptalym. Alysaun-
der. zarius. And many other Jewes came
to Pilate and accused our lord Jesu Chryst
in many thynges/ and thus they saide. We
knowe him well that he is the sone of Joseph the Car-
penter/ and was borne of Marye/ and thus he sayth he
is goddes sone and kynge/ and not onely that but these
Sabot daye whiche is gyue to vs for ease and reste he
breketh/ and so he wyll vndo our lawe. Pilate answer-
ed thus and said. What is that whiche he hath done
and how may he breke our lawe/ the Jewes answered
and said. We haue by our lawe that no man shulde do
no werke vpon the Sabot daye/ and this Jesus with
his fals craftes heleth many maladyes/ as blynde/ la-
me/ croked/ and mesell/ and thus he breketh our Sabot
daye/ with his false craftes. Pilate said: how may he
do suche thynges by euyl werkynge. The Jewes answer-
ed for he is an euyl werker/ & by the prince of deuylles
that is Belsabub he putteth out deuylles/ and thus by
deuylles are all these werkes put to hy. Pilate answer-
ed thus/ by that ye saye that Belsabub is prince of de-
uylles/ is not he a deuyll/ this was neuer herde afore
this tyme that a man myght do suche werkes by the de-
uill/ but by the vertue of god I suppose that he dothe
suche werkes/ & for the comyn wele he heleth all sycke/
and for his well doynge ye accuse him. Than y Jewes
answered. Syr We pray you that ye wyll make him to
come afore you/ & ye shall here what he wyll say. Than
Pilate called a sergeaunt and bad him go and bynge
Jesu theder. Than wente the sergeaunt and kneled be-
fore him. And he cast a clothe vpon the grounde that he
had in his hande/ & laid to our lord Jesu Chryst. Syr
Archode.

go vpon this clothe for þ Justice wyll speke with you
Whan the Jewes sawe þ lergeaunt do suche worshyp
vnto our lord/they cryed to Pylate and sayd/why co-
meth not this sergeaunt forth lyghtly with Jesu/ we
se well þ he dothe worshyppe vnto hym as though he
were a kynge/ & hath caste his clothe afore hym. Than
Pylate called the sergeaunt and sayd to hym. Why de-
dest thou suche worshyp vnto him. The sergeaunt an-
swered and sayd. For I sawe Jesu come into Jheru-
salem vpon an asse/ and there I sawe folke sprede clo-
thes vpon the grounde before hym and dyd hym reue-
rence/ and he wente there vpon. And than I sawe an
other company of chyl dren with braunches and floures
in theyr handes synngynge (Ozanna in excelsis). That
is to say blessyd be thou that cometh in the name of god
Than sayd the Jewes to þ sergeaunt/ the chyl dren of
hebrewe syngeth hebrewe/ and thou that arte bozne of
Grece/ how vnderstandest þ hebrewe. The sergeaunt
answered here to and said. I asked an hebrewe and he
tolde it me. Than said Pylate to the Jewes what is
Ozanna for to say. The Jewes answered/ it is to saye
make me safe/ or elles lorde saue me. Than said Pylate
to the Jewes/ lo your selfe bereth wytnesse of the wo-
des of your owne chyl dren/ what hath tha this serge-
aunt mysdone þ ye blame hym thus without a cause.
Than said Pylate to the sergeaunt/ bynge Jesu afore
me/ and loke that thou bynge hym as it pleaseth the.
Than the sergeaunt wente to our lord Jesu in to the
parloze and dyd reuerence and worshyp to hym as he
had done afore/ and said to oure lord Jesu. My lord
Pylate þ hye Justice wyll speke with you. And as our
lord Jesu entred in to þ parloze/ there were sergeaun-
tes þ helde maces in theyr handes/ and at þ comynge

in of our lord Jhesu the maces bowed downe vnto our
lord Jhesu/ vpon the whiche maces were ymages of
golde after the Emperour. And whan the Jewes sawe
that the maces with ymages bowed downe and dyde
reuerence to our lord god/ than they cryed vpon them
that helde the maces. And whan Pylate sawe that he
said to the Jewes. He meruayle you not that the yma-
ges vpon the maces which they helde in theyr handes
bowed downe/ it semeth me that without reason ye crye
vpon me. Than said the Jewes to Pylate: We se vere-
ly that they bowed downe to hym/ and dyde reuerence
to hym. Than called Pylate the sergeauntes to hym &
said to them. Why let ye your maces bowe downe to
Jhesu. And the sergeauntes answered and saide. Syr
We be paynymies and sergeauntes of the temple/ but
whan Jhesu came in they bowed ayenst hym vnkno-
wyng of vs and dyd reuerence to hym. Than said Pyl-
late to the maysters of the lawe. These you of the most
myghty men amonge you and let them holde these ma-
ces/ & than shall we se yf they shall bowe or not/ whan
this was done Pylate commaunded them for to holde
the maces surely. And than he said and swore by holy
Cesar yf that y ymages on the maces bowed downe
whan that Jhesu cometh in that they shulde soze for-
thynke it. Than said Pylate to the sergeaunt whose
name was Akaria/ let out our lord Jhesu and brynge
hym in as it lyketh the brynge hym. Than wente our
lord Jhesu out of the parloze and Pylate called them
that helde the maces/ and swore by the myght and the
hyght of the holy Cesar y yf y ymages bowed downe
whan y Jhesu came in he shulde smyte of theyr heedes
Than commaunded Pylate that Jhesu shulde be brought
in. And the sergeaunt brought hym in as he had done

before. Whan that our lord Iesu entred in to the par-
loze the yniages bowed downe and dyde reuerence to
our lord lyke as they dyde that other tyme before. And
Whan Pylate sawe that he was full hugely abasshed/
and so he arose vp of his fete/ and as he was rysynge
vp came a messenger from his wyfe whose name was
Procule/ and this messenger delyuered a letter to Py-
late/ and thus it said.

How Pylates wyfe sent a messenger to delyuer Iesu.



Pylate be thou not ayenste this ryghtfull man/
for I haue this nyghte hugely dremed of him
and by that I wote well that he is a ryght-
full man. And whan that Pylate hadde redde this let-
ter & well vnderstande it/ he said to þe Jewes. Syr ye
knowe well that my wyfe is a paynym/ and ye knowe

Well that she had edifyed many of your synagoges/ she
sendeth to you that she knoweth this man for a ryght-
full man/ for suche trybulacion & disease she hath suf-
fred this nyght for hym. Than said the Jewes to Py-
late/ haue we not said to the that he is an euill man/ &
werketh by the deuylles crafte/ for by dyuelles hath he
thus tyed thy wyfe. Than called Pylate our lord to
hym and said thus. Seyst thou not that al the Jewes
bere wytnesse ayenst the/ and thou gyuest no maner of
answere. Than sayd our lord Jesu vnto Pylate/ eue-
ry man hath power to speke wth his mouthe be it good
or euill & so shall ye well se. Than y^e Jewes said vnto
our lord Jesu/ what shall we se/ we knowe well that
thou were begoten in fornicacyon/ & for thy byrth dyd
Herode see all y^e chyl dren in Bedleem/ and in y^e couⁿtree
aboute that were within two yere of age/ & Joseph and
Marye wente into Egypte for drede of Herode. And
whan Herode was dedd they came agayne in to y^e cyte
of Nazareth. And whan Pylate herde this he said vnto
y^e Jewes. Than is that the same Jesu that Herode
dyd seke for to see. And the Jewes answered and saide
that it was he. Than doubted Pylate moche more thā
he dyde afore. And soo there were twelue Jewes that
drew them by themselves/ and thus they said to Pylate
Syr/ we knowe well that this man is not bozne in for-
nicacion/ for we knowe well that Joseph wedded his
moder/ and so he is not bozne in fornicacion/ it semeth
that your wordes be not true/ for Joseph wedded Ma-
rye as they saye that be of your owne folke. Than said
Annas and Cayphas and other Jewes that had saide
that Jesu our lord was bozne in fornicacion and that
he was an euill worker/ and that his disciples were
fledde and proselyte. Than called Pylate Annas and

Cayphas and asked them what was proselyte. And they said that proselyte was paynymys chyliden/ and so be his disciples/ and for that they say that he is bozne in fornicacyon. Thā answered these. xij. men whose names were suche. Lazarus. Astorius. Anthoni⁹. Iacob. Ser⁹. Gamaliall. Izaak. Iyues. Azari⁹. Agryppa. Amenus/ and Judas. We saye that we ne are proselyte/ but we be Jewes chyliden/ and we say trouth that we were there as Ioseph wedded Marye. Than called Pylate these. xij. men that sayd thus/ & he con- tured them by the hyght of holy Cesar yf that he were not bozne in fornicacyon that ye bere wytnesse & surete and were before all this people. And these. xij. men answered to Pylate and said. We haue be our lawe that we ne ought to swere for it is syne/ but we wyll swere by holy Cesar/ yf it be not as we saye we wyll be culpable of deth. We se well that Iesu is not bozne in fornicacyon to be byleued by theyr worde. And we saye all said the other that he is bozne in fornicacyon/ and that he is an euyll worker. And thus he said that he is goddes sone and therto a kynge/ & yet thou wylte not byleue vs that haue the lawe to kepe. Thā cōmaunded Pylate that all shulde go out of the parloze saue these xij. men that said that our lord was not bozne in fornicacyon/ & also he cōmaūded that our lord Iesu shulde be ledde out vnto that one syde of y parloze. Than said Pylate to these. xij. men. for what cause is it that they wyll bynge Iesu to deth. And they answered and said that the maysters of the lawe had hym in hate bycause that he healed maladies and syckenesses vpon the sabot daye. Than said Pylate. Al I se well for his good werkes they wyll see hym. Than wente Pylate out of the parloze full of heuyness and said to all y Jewes.

I haue wytnes þ I can fynde in this man no poynt of
dethe. The Jewes answered/ yf he had neuer ben an
euyl doer we ne had not delyuered hym to the. Than
said Pylate to the Jewes. What said god that there
shulde be no man slayne but of me. Than entred Pyla-
te into the parloze agayne/ and called our lorde Jesu to
hym and said. Thou arte kynge of Jewes. Our lorde
Jesu answered agayne/ thou sayest that of thy selfe/
or els other haue said that to the of me. Than said Py-
late vnto our lorde Jesu Chryst. Thou wotest wel that
I am no Jewe but of thyne owne nacyon/ the bysshop-
pes and prynces haue delyuered þ to me/ but I wote
neuer what euyl thou hast done them/ yf thou be kyn-
ge of Jewes answer to me. Our lorde answered to
hy/ my kyngdome is not in this worlde/ for yf my kyn-
gedome were in this worlde/ my minysters wolde not
be ayenst me/ nor I shulde not haue be delyuered to the
but my kyngedome is not now here. Than answered
Pylate/ than I se well thou arte a kynge. Than answe-
red our lorde Jesu/ thou sayest that I am a kynge/ and
to that I was bozne/ and for to declare to the worlde
that who so euer of trouth wyll here my worde. Than
said Pylate/ what is trouth by thy worde/ there is but
lytell trouth in the worlde. Our lorde said to Pylate/
vnderstande trouth how þ it is iuged in erthe of them
that dwell therein. And thus said Pylate to the Jewes
I haue wytnesse bothe in heuen and in erth/ sonne and
mone that I can fynde no cause of dethe in this man.

Than answered the Jewes/ is not this a great cause
that he sayth of our temple/ that he myght dystroye it
and reyse it agayne in thre dayes. Than saide Pylate/
what temple is that the whiche he speketh of. And the
Jewes answered that it was the temple of Salamon

the whiche was in edyfyenge. xlviij. yere/ and this Je-
 sus said that he wolde dystroie it/ and reyse it agayne
 in thre dayes. I am said Pylate without gylte of spyl-
 lynge of this mannes blode/ and that shall ye well se/
 what wyll ye do with hy. The Jewes that were full
 of enuye cryed all with one voyce/ the shedynge of his
 blode be vpon vs and vpon our chyl dren.

How Pylate toke of the moost auncyent men of the
 lawe/as bysshoppes and other maysters to counseyle.



Then Pylate toke of the moost auncyent men as
 bysshoppes and maysters of the lawe and said.
 Wyll ye do not ayent this symple man for I do you to

Wete that he is not worthy to be deed/ is not he more
worthy þ̄ hath heled maladies than he had broke the
sabbot daye. Than sayd the Jewes/ a good iuge take
hede yf ony mā hath done a forsayte ayenst Cesar/ We-
re he not worthy to be deed. And than Pylate said vnto
them yes. Than said þ̄ Jewes moche more is he wor-
thy þ̄ forsayteth ayenst god/ for he said hymselfe that
he is goddes sone/ for whan we conuired hym that he
shulde tell vs yf he were goddes sone oz not/ he danyed
it not/ & yet he said þ̄ we shulde se the sone of man sytte
tyngge vpon the ryght hande of þ̄ godhede/ & comynge
out of þ̄ skyes of heuen. And whan Pylate herde this/
he ledde oure lorde Jesu vpon that other parte of the
parloze and said to hym. Man I ne wote what I may
do with the. Than said our lorde Jesu to Pylate. Moy-
ses and the prophetes here before p̄chyd of my passyō
& of my resurreccyon. Whan Pylate herde this/ he pro-
nounced all the wordes of our lorde to the Jewes. And
anone the Jewes sayd to Pylate. What woldest thou
here more of this false sclaūdre. Than said Pylate/ take
hym in to your synagoge/ and deme there on hym your
lawe. The Jewes answered/ our lawe commaundeth
þ̄ yf ony man synne oz trespassse ayenst ony man he shall
withd̄awe hym. xlii. dayes out of the temple. And he
þ̄ synneth oz trespassseth ayenst god by sclaunder/ oure
lawe byddeth þ̄ he shall be stoned to dethe. And for as
moche as Jesus sayth that he shall sytte in heuen vpon
the ryght syde of the dyuyn mageste/ and that he shal
come from heuen in to the skyes/ for this sclaunder we
wyl that he be crucyfied. Than said Pylate þ̄ is not
good that you cast you for to do. And than Pylate loked
about hym & sawe many men and women that wept
soze/ and helde theyr countenaunce vpon hym. Than

sayde Pylate to the bysshoppes of the lawe. I se well
that moche of the people wyll not that this man dye.
Than said the maysters of the lawe. Good Jesu we se
well that ye must be deed/ & for drede of worse deth he
may not lyue. Than sayd Pylate. What is the cause y
he shulde be deed fore. Than said the Jewes/ bycause y
he sayth that he is goddes sone/ and therwith a kynge.

How Archodemus spake to Pylate for Jesu.



Archodemus that worthy pryncce was that
tyme afore Pylate & thus he said. I haue
ofte tymes spoken to y maysters of y lawe
and to all the Jewes/ & thus I haue sayd
vnto them that vngoodly & vntreuely they
do amysse ayenst Jesu/ for many gloriuous sygnes and
tokens hath he wrought amonge vs/ that neuer none

John

of our forne faders wrought afore vs/ & therfore I coulde
seye you let hym go and do hym no more harme/ for yf
the tokens & myracles be of god that he hath wrought
it shall endlessly endure after his dayes/ and yf it be not
of god but by enchaſement or by some charme it shall
not endure. For Moyses y was of god he shewed ma-
ny tokens in Egypte whiche that god bad hym do afore
re kynge Pharaon/ than was there two men. James &
Jambres y whiche were Jouglers and Wytches that
deceyued the people they made the same tokens that
Moyles made. And the Egypciens helde the tokens of
god. And for they were not of god they perished/ and
all that euer helde with all/ & therfore I saye lette this
man go/ & doo hym no more harme/ for I saye for sothe
he is not worthy to be deed/ and peradventure thus Je-
sus may be a prophete sente to vs/ as Moyses saide to
our forne faders that our lord god shulde chose & sende
a prophete of our owne nacion/ and that we shulde here
and beleue hym as god hymselfe. And peradventure
this may be the same man that god saide this of. And
this Jesus be the same man sente of god he is come to
the saluacyon of all mankynde y whiche beleueth him
truely. And vnto the dampnacyon of them that beleue
not ryght as our lord god saide vnto Moyses/ that yf
ony man refuse the prophete/ and wyll not here what
he shall saye in my name/ he shall be put out of my peo-
ple/ all this haue I said vnto the prynces of the lawe.
And whan that the Jewes herde this y Archodemus
saide afore Pylate they said thus. We se well that thou
arte a discypyle of Jesu/ and therfore thou spekest for hym
Than saide Archodemus vnto the Jewes. A than is
not this lord Pylate here a discypyle of Jesu that hath
spoken this for hym/ is not he the hyghe Justice vnder
Archode.

Cesar the Emperoure. Whan the Jewes herde this
than they said to Archodem⁹. ye take thou the trouthe
of Jesu/and that thou may haue thy dwellynge place
with hym. Than lyfte vp Archodemus his handes
to heuen and said. God graunt that I may haue parte
of the trouthe of Jesu/ and a dwellynge place myghte
I haue of hym/ god graunte that it may be soo as ye
haue sayd.

How certayne Jewes shewed to Pylate the myra-
cles that Chryst had done.

And anone after sterte forth a Jewe afoze Py-
late/and thus he sayd. My lord Pylate I lay
bedgeden. xxxviij. yere/ & euery day for the moost parte
in peryll of deth/ & so it befell that my lord Jesu came
by me & had pyte on me/and than he badde me take my
bedde and go home in to my hous/ and anone with his
wordes I was made hole. And anone after came an
other Jewe afoze Pylate and thus he sayd. My lord
Pylate I was poore blynde/ as my lord Jesu passed
afoze me I sayd to hym/ Jesu the sone of Dauid haue
mercy on me. And he had mercy on me/and he put his
hande to myne eyen & than I sawe. And than another
Jewe that stode afoze Pylate sayd. Syr I was a me-
sell/ & my lord Jesu Chryst made me hole wth his wor-
de. After that came in an aged man afoze Pylate and
said. My lord Pylate I was dyseased with the reed
fyr thre yere and moze/ and I dyde not but touche the
hemme of the besture of my lord Jesu/ and anone I
was made hole of my maladye/ & therfore my lord Py-
late haue mercy on hym and do hym not to deth. And
whan Pylate herde this he fered. And anone a great

cōpany of Jewes that our lordē Jesu had heled cryed
all with one voyce. A great sauour of y^e people is our
lordē Jesu. Whan Pylate herde this he said vnto Cay-
phas & Annas/ and other maysters of the lawe. I mer-
uaile why y^e our foine fathers prynces and byshoppes
of y^e lawe heled not men of they^r infyrmytees/ as this
man dothe. And they answered no worde therto. And
these men that oure lordē had heled cryed wth one voyce
Our blyssed lordē Jesu hath wrought many dyuine
myracles/ as he that reysed Lazar fro deth to lyfe whi-
che had layen deed foure dayes in y^e erth/ and our lordē
Jesu by the vertue of his wordes reysed hym out of
his monument & brought hym a lyue amonge vs & his
systers/ & made hym to syt wth hym at his table. Whan
Pylate herde this he was all abasshed for fere & cryed
with an hygh voyce to the Jewes and said. Men what
is this that ye wyll do. I se that without gylte ye wyll
shedde the blode of hym that hath nothyng wrought
amysse. Than rose Pylate vp & toke Rythodemus to
hym & these. xij. men whiche that said that oure lordē
was not bozne in fornicacyō/ and thus he said to them.
Syzs I haue great affeccyon in you/ tell me what I
shall do with hym. And they said syz we can not saye/
but we wyll neuer assent to the wyll of y^e maysters of
the lawe/ nor to they^r woorkes/ and therfore let them se
well to they^r soules that they may be saued at the daye
of Iugement. Than tourned Pylate to y^e maysters of
the lawe and to the other Jewes/ & sayd thus to them.
Syzs we knowe well that it is y^e custome amonge vs
to delyuer a prysoner to the people for y^e loue of oure sa-
bot the hye day of sacryfycz/ & syzs ye knowe well that
I haue in my prysō a noble prysoner a mā heer whiche
is worthy to be deed/ whose name is Barabas/ wyll

ye that I delyuer you hym/or elles Jesu Whiche is w
out gylte & not worthy to dye. The prynces & the bys-
shoppes and the olde men they said with one voyce we
wyll that thou delyuer to vs Barabas. Than said Py-
late what wyll ye than say that I do with Jesu whi-
che is called Chryst. Than said the Jewes w an hygh
voyce/let hym be crucified/& some said yf thou let hym
go thus/thou ne arte Cezars frende syth that he saide
this foule flander that he is goddes sone/ and therto
a kynge/for who so euer sayth that he is a kyng/he spe-
keth ayenst Cezare. And what that Pylate herde this
he was wondrous heuy and thus he said to the Jewes
all dayes from y begynnynge ye haue ben contraryous
to them y hath done well to you/& to him ye haue done
moche harme and moche tourmentynge. Than said y
Jewes what is he that hath done so moche good to vs
Than said Pylate/our god Whiche hath holpen you &
deliuered you out of the handes of Egypt whiche drow-
ned your enemyes in y depnesse of y reed see and ledde
you throughe the water of the see also dye as vpon the
grounde. And also in deserte he reyned vnto you manna
and made water come out of the harde stone in deserte
Whiche that ye dranke of and all your beestes. And also
he gaue to you the .x. comaundementes of y lawe. And
in all these comaundementes that he hath charged you
with ye haue ben contraryous to your god. As whan
ye made a calfe to be your god/which wolde haue dys-
herytet you and destroyed you ne had Moyses be your
mayster/that prayed to your god for you for the peryll
ye were in/and now ye say to me that I hate my kyng
and am not his frende yf I delyuer not this man Jes^s
that hath cured moche of your people of many infyrmy-
tes Whiche is your kyng that neuer dyde euyll/ but

euer moche goodnesse and prosyte. Whan the Jewes herde this they were full of angre & maltalent / & thus they cryed all togyder & said. Our kynge is Cesar emperour of Rome. For we knowe well that Iesus is no kynge though he sought hym in Bedleem and said y they sought y kynge of Jewes and offred to hym gyftes / but yet he is therfore no kynge / we knowe well that whan Herode herde say that they sought the kynge of Jewes / he wolde haue slayne hym therfore And soo he dyd slee thousandes of chyl dren therfore in Bedleem and all the countree aboute / as we haue said to you here befoze. Whan Pylate herde this he comaunded them to be styll / and than he said to them. Is it not he than y Herode sought for to slee. And the Jewes answered and said that it was he. And anone Pylate dyd comaunde water to be brought to hym / and afoze them all he wasshed his handes sayenge thus. I am not gylty of y spyllynge of this ryghtful mannes blode / & that may you well se / but the blode of hym be vpon you and vpon your chyl dren. Than comaunded Pylate that a great copany of knyghtes shulde be brought afoze him to his parloze. And than Pylate kest the sentence vpon our lord Iesu Chryst / and thus he said to hym.



How Pylate commaunded the Jewes that no vylaynes shulde put Iesu Chryst to his Passyon but knyghtes

Myne owne people hathe dyspreued all that euer I haue spoken for the / and therfore I comaunde at the begynnyng

Pythode.

C

that no man lay handes on hym but yf he be a knyght
or elles of gentyl blode/for it is not syttyng that a kynge
shulde be slayne of vylayns/and therfore I commaunde
that at the fyrst begynnynge that he be scourged to the
pleasynge of the fyrst prynces/and than lyfte hym vp
on the crosse/ and with hym two theues the whiche
that hath ben euyl doers/ that one by name Dysmas
and that other Gelsmas/and lette them be slayne with
vylaynes and no gentylmen to touche them. And than
our lord Jesu was ledde out of the parloze/ and the
two theues with hym/ and than they ledde them in to
another parloze/ wherin was a pyller of whyte mar-
ble/and there they dyspoyled our lord Jesu out of his
clothes and bounde hym naked vnto the pyller/ and
there they bet hym and scourged hym with yardes &
whyppes soo hugely that there was no skynne hole
vpon hym/and that was a pytefull syght for to se that
blessyd body standynge all naked before all the people
scornynge and sayeng thus to our lord god in his scour-
gynge/ do gladly our kynge for this is our fyrst begyn-
nyng. And than the maysters of the lawe said to the
knyghtes do on our kynge a softe garment/ and let vs
crowne hym for our kynge. And than y knyghtes dyde
vpon hym a clothe of sylke whiche for aboundaunce of
bloode was so clonge to hym/that at the pullynge of/it
was an hondred folde more payne to hym thā was his
scourgynge. And whan they hadde pulled of this gar-
ment they dyd on hym a reed mantell of sylke/ and af-
ter that they set a garlande of thornes vpon his heed/
& they pressed so sore the garlande of thornes vpon his
heed that the thornes perced downe in to his brayne &
soo at the laste they ledde hym to the crosse/ and there
they crucifyed hym bytwene two theues, Dysmas on

the ryght syde/and Gelmias on the leste syde. And soo they put to his mouth a sponge full of azell and gall & that they put to his mouth for to drynke of. And thus that blessyd lord Ihesu suffered al that euer they wolde doo to hym. And than our lord Ihesu loked vp to the fader & saydethus. My fader forgyue them this trespass/for they ne wote what they do/& than the knyghtes kest lottes vpon his vesture for to wete who shulde haue it/and than the prynces of the law with bysshoppes and many other/they cryed vnto oure lord Ihesu andthus they sayde. Thou hast heled many other/and thou ne mayst hole thyselfe/ys thou be goddes sone come downe of the crosse and we shall byleue on the. And than sayd y knyghtes in scorne/ys y be kēge of Jewes delyuer now thy selfe. And than was comaunded that a knyght sholde be brought forth whose name was Longeus /& hym they made to put a spere to Ihesus syde. This knyght Longeus was blynde/and soo the prynces of the lawe made hym for to perce our lordes syde/& so there came out of his syde both blode & water/ & so the blode came rennyng downe by the spere shafte vnto Longeus hande/and he by auenture wyped his eyen with his hande/and anone he dydese.



And than pylate dyde wryte a bylle vpon whiche was wryten. Ihesus nazaren^{us} rex iudeorum. That is for to saye. Ihesus of Nazareth kyng of Jewes. And this was wryten in hebrewe/greke/and latyn. And this tytyle they put aboue his heed vpon the crosse. Than Gelmias the thefe whiche henge on the leste syde of our lord sayd thus to our lord Ihesu/ys thou be god delyuer bothe the an vs. Than pylmas that henge on the Rychoode.

ryght syde of our lord Iesu blamed hym for his wordes & thus he said to hym. It semeth by thy wordes that thou dredest not god nor beleuest not in hym/ and therfore arte thou endlessly dampned/ for wel thou wotest that we haue deserued that we suffre dethe/ but he hath ryght nought forfayted nor myldone/ and without deservynge he is brought here to. And whan Dylmas had saide these wordes he looked vpon Iesu/ and thus he saide to hym. Lord Iesu haue mercy vpon me whan þu comest in to thy kyngedome. And than answered Iesu vnto him and said. This daye shalt thou be with me in Paradyse/ and that tyme was aboute myddaye/ and fro this tyme vnto noone of the daye the sonne was hydde and lost his brightnes/ and the vyle of the temple was smyten downe to the grounde in two partyes/ and some men lay that an aungell dyd it with a trace of fyre. And this aungel said many one herynge I am wytnes of the passyon of Iesu Chryst. After that our lord Iesu Chryst cryed with an hyghe voyce and said. Father in to thy handes I betake my spyryte/ and than he yelde vp his soule vnto his fader. And whan Centurio that was pryncie ouer the Jewes/ and constable in lyke wyse sawe these tokens that were befall he glorified god & said/ for sothe this man was ryghtfull & that is well sene by the tokens that are befallen. And soo all the people that were there as good folkes whan they sawe these werkes of the vertue of our lord they smote theyr brestes with theyr handes.

Howe Centurio tolde Pylate of the wonders that was at Chrystes passyon/ and the same Pylate tolde the Jewes therof/ and of the precyous clothe that our lord was buryed in/ by Ioseph of Barmathye.



And Centurio tolde to Pylate all that was befall. And whan Pylate herde this / he was wonders heuy and soyy / and soo for sozynesse and heuynesse he ne ete nor dran- ke that daye. Than called Pylate the Je- wes / and thus he sayd to them. Meruayle you not of the tokens that here be fallen at the passyon of Jesu / and that the sonne lost his lyght and also the day. And the Jewes said to Pylate. Syr it was the clypse of the sonne as we haue vnderstanden of wyse men afore vs. Than sayde Pylate howe maye it be that the bayle of the temple is smyten a sonder and many graues vn- done / and the deed men ryse vp from deth to lyfe / hath the clypse of the sonne done al this. And al these tokens men tell me are befallen in the cyte of Jerusalem / and

Pythode.

C.iii.

yf pe byleue not me aske Centurio/ and they that were
with hym whiche kepte Iesu. Than were these men
brought forth afore the Jewes whiche that bare wyt-
nesse/ and thus they sayd. For sothe we saye that in the
dyenge of Iesu the erthe groned and shoke as a water
doth whan it is meued/ & we sawe that many bodyes
arose from deth to lyfe/ and by these tokens we byleue
that this Iesus is goddes sone. Than þ apostles and
holy women that had folowed oure lord Iesu fro Ga-
lilee/ sawe that was befallen and that men had done to
hym drewe them by them selfe. Than Ioseph of Bars-
mathye kest hþ for to bye a precyous cloth for to wynde
oure lord Iesu in whan he myght gete graunt of Py-
late for to haue þ body. And on this wyse came Ioseph
by this precyous clothe as ye shall here. ¶ There was
a knyght of Capharnane whose name was Leuy/ this
knyght wedded a yonge lady/ and by processe of tyme
they had togyder a doughter/ whom they called Syn-
donia/ and her they put to lernynge/ & so by processe of
tyme she waxed a curyous werker/ as of clothes of
golde & clothes of sylke/ and of all other womens wer-
kes. And so at the last whan god wolde this Leuy dyed
and than his wyfe for the great loue that she loued hþ
she fel in a great maladye as i a colde palsey/ so ferforth
that she myght neyther stere hande nor fote/ and so for
this great sekenesse she fel in a great pouerte so ferforth
that she ne had to lyue vpon/ but by the werke of her
doughters handes. And so it befell that vpon the same
daye that oure lord Iesu was deed this lady sayd to
her doughter. My doughter Syndonia thou knowest
well that our great sabbot daye is neke/ than must we
ete our paske lambe/ & on this day is the great market
at Barmathye/ therfore good doughter go and arape

the/and take some of thy werke that y^e haste wrought
and bye vs there suche thynges as is nedefull to y^e and
me at this holy tyme. Her doughter Syndonia answered
to her moder and said/moder your wyll shall be do-
ne/ and moder I doo you to vnderstande that I haue
wrought the curpousest cloth that euer was made/for
it sell so graciously to werke that it is more curpous
than I can skyll of/and thā the lady said to her dought-
ter lette me se that clothe/ and Syndonia shewed this
cloth to her moder/and whan this lady sawe this cloth
she said thus. Blessyd be that lord that hath made the
to werke suche a clothe/ and doughter vpon my bles-
synge sell it to no man but yf he tell the what he shall do
withal. And than this mayde Syndonia washed and
hawmed her / and arayed her to the market/and in the
market stode Ioseph of Barmathye with moche peo-
ple spekyng of our lordes dethe/and by auenture this
mayde Syndonia came before hym/ & Ioseph of Bar-
mathye espyed y^e clothe that hanged on her arme/ and
asked her yf she wolde sell that cloth. And she answered
and said ye syr. And than Ioseph asked her the pryce/ &
she sayd. xxx. besautes. And anone Ioseph payed to
her. xxx. besautes. And Syndonia fell downe to his
fete prayenge hy that he wolde tell her what he shulde
do withal. And than he answered her and said. Dought-
ter this daye is deyd an holy prophete that men called
Iesus of Nazareth/and that holy prophete I purpose
for to burye & wynde in this cloth/ doughter now haue
I tolde the what I wyl do withal/and therfore tel me
who made this clothe that I haue bought of the. And
this mayde sayd that her seltte made it. And Ioseph as-
ked her what was her name/and she sayd Syndonia.
Than sayd Ioseph/now after you I shall name this

cloth for this clothe shall be named **Syndonia** / & than
this mayde wente home to her moder & tolde her how
she had spedde / & her moder asked her what shulde be
done with the cloth. And **Syndonia** tolde her that the
holy prophete **ysaiah** was that tyme deed shulde be buried
therin. And who shall burye hym therin said this lady
And **Syndonia** said that **Joseph of Barmathye** shulde
burye hym therin. And whan this lady herde this she
said thus. Wolde my lord god and **ysaiah** prophete that I
had gyuen that clothe to his buryeng. And anone with
ysaiah worde she was more holer than euer she was afore.
And anone the lady and her doughter fell downe to the
grounde vpon theyr knees thankynge our lord god of
this glorious myracle. And so afterwarde oure lord
gaue them suche grace that **ysaiah** moder was wedded to a
worthy duke / & her doughter was Emperesse of Rome.
And so they lyued euer after in our lordes seruyce / and
whā **Joseph of Barmathye** had bought this precious
clothe whiche was lord & constable ouer all **Pylates**
men / he was a full good man & a ryghtful / he was not
assented to the accusacions and wordes of the Jewes
he abode the kyngdome of god / & so he came to **Pylate** &
asked hym the body of **Jesu**. And **Pylate** graunted hym
it. Than this **Joseph** & **Nichodemus** toke downe the
body of **Jesu** of the crosse / and hym he wounde in this
Syndonia **ysaiah** he had bought / and he buried hym in his
monument / where as neuer man was buried in / & so
ysaiah Jewes wolde haue slayne **Joseph** & the .xij. men that
had spoken for oure lord **Jesu** afore **Pylate**. And also
they wolde haue slayne **Nichodemus** / & also those that
our lord hadde made hole of many great infyrmyties /
and also they had dyscouered afore **Pylate** all his good
werkes that he had done in euery place.

How the Jewes conspyred euyl agaynst Archode-
mus and Joseph and of many other meruayles.



Than Archodim⁹
shewed hym sel
fe to the Jewes
bycause that he
was theyr prin
ce and theyr gy
de and soone af
ter ther gadred
a great multry
tude of Jewes
into the temple
afore Archode
mus / and this
he said to them.
Howe may this
be that ye are en
tered in to this
holy tēple whi
che haue youre

handes bloody of the dethe of Jesu that ryghtfull man
whome ye haue vntreuly crucyfied. Than answered to
Archodemus Annas / and Cayphas / Symeon / and
Datan / Gamaliel / Judas / Leuy / Reptalym / and all
the other Jewes / how arte þ so hardy to come amonge
vs that arte consentynge to Jesu / and therfore suche
parte as he hath must þ haue with the in this worlde.
Than answered Archodemus & said. Amen / the peas
of Jesu be with me in this worlde / & in that other ende
lessly. And the Jewes answered and sayd. Amen. And
Archode.

as Archodennus had answered thus / came Joseph
of Barnathye amonge them & sayd thus to þe Jewes
why be ye heuy to me wth maletalent for I asked þe body
of Iesu of Pilate / & I do you to wet that I haue bu-
ryed h^y in my newe monument / & woude hym in a pre-
cious cloth that is called Syndonia. And I say to you
that ye haue wrought euyl & synfully that ye haue vn-
truely crucifyed Ihesu without deserynge & also maly-
ciously ye perced his syde wth a spere / & whā the Jewes
herde this they toke Joseph & comaūded h^y to be kept
well / & thus they said to Joseph. we knowe well that þe
art not worthy to haue a buryenge place amōge vs / for
we shall gyue thy flesshe & careyne to wyld beestes / &
wyld fowles / and to be deuoured wth hōūdes. Than
Joseph sayd to the these wordes / ye be lyke to proude
Golias as þe prophete sayth / to me logeth vengeance /
& I shal yelde it sayth god. And ye whan þe Pilate was-
shed his handes & sayde. I am vngilty of this mānes
blode shedyge / ye answered & sayd / the blode of hym be
on vs & on our chyldren / wete it well þe fro that tyme
forwarde shall the wrath of god come vpon you & vpon
your chyldren as your selfe sayd / & whā the Jewes her-
de this they were ryght agry / & put Joseph in a derke
pylson & shette the doze strongly and put therto keepers
Than Annas and Cayphas & other byshoppes of the
lawe / kest for to assemble them after the sabbot daye for
to see Joseph / & whan they were assembled they sente
to the pylson and bndyde the doze / but they founde not
Joseph therein / wherfore they were sore abashed.

E Now one of the knyghtes that keppe the sepulture of
our lord came and tolde the maysters of the lawe how
our lord was gone in to Galilee.



As as they we
re in this mer-
uaylynge they
anone entred in
to they? sinago-
ge / and amōge
them there ca-
me one of the
knyghtes that
kept the sepul-
ture & to them
he tolde ryghte
sikerly that our
lozde Jesu was

not in þ monumēt. And anone the maysters of þ lawe
asked hym where þ he had done hym. And the knyght
thus answered them and sayd. As we kepte the graue
the erth shoke / and than we sawe veryly that an aun-
gell descended downe frome heuen and lysted vp the
stone from the monumente / and set hym there vpon /
and his face was very bryght / and his vesture was
whyte as snowe / and for the great drede that we had /
we laye as we were deed. Than we herde the aungell
saye vnto the women that were comen to the sepulture
dysmaie you not / nor drede you not / for I knowe well
that ye seke Jesu that was crucyfied / but I doo you
to wete that he is rysen and is not here / for ye shall se
hym in Galylce / as he sayd to you before. And whan
the prynces of the lawe herde this they said to the kny-
ghte. Is Jesu than on lyue / we maye not byleue this
that ye saye. Than the knyght answered them. Jesus

Archode.

D. 11.

hath done many myracles that ye haue well herde / & seen and ye byleue it not how holde ye than byleue vs but your owne demaunde is good / Whā ye aske yf Ihesu be on lyue. Whome thā sayd the Jewes to þ knyght We shall yelde to you Ioseph yf ye wyll yelde to vs Iesu / for we do you to wete that Ioseph is in Barmathye Than sayd the knyght / & we do you to wete that Iesu is in Galylee rylen from deth to lyfe / & there they shold se hym. And whā the Jewes herde this they had grete drede / & thus they sayd amonge themselfe / yf men here these wordes of these knyghtes they shall all byleue in Ihesu. Than they assembled them togyder & gaue to the knyghtes treasure / and thus they sayde to the. Go ye & say to the people as ye laye & slepte his dyscyples came pryuely by nyght & stole þ body of Ihesu / & yf Pylate know here of we shal excuse you. Thus the knyghtes toke this treasure & proclaimed as they comaunded them / & so they wordes were soone spredde all aboute.

Than came there thre men whiche þ hyght Frynes / Abbas / and Leuy / these thre men came fro Galylee in to Iherusalē / and thus they sayd to the prynces & to all them that were in the synagoge. Syr we haue herde & seen Ihesu whiche that ye crucifyed & syt & speke to his dyscyples vpon the mount of olyuete and there he preched to them and sayd. Go & preche my name & my gospell through out the worlde / baptysynge in the name of the fader / and the sone / & the holy ghoost And what so euer he be that wyll be baptysed & byleue in me / he shall be saued / and he that byleueth not shalbe dampned. And whan the prynces herde this they sayd to these thre men. Men gyue pray synge & worshyp to our lorde Ihesu and be a knowe yf this be true that ye

haue herde and seen / & these men sayd all togyder with
one voyce / by that lord that is god of Abraham / of ysa-
ac and Jacob / we sawe Ihesu syttinge and prechyng
to his dyscyples / & yf we couer this that we haue her-
de and seen we sholde do grete synne. And anone y pryn-
ces rose vp an helde the lawe in theyr handes / & thus
they sayd to them. We conuere you by the lawes of our
lord that ye kepe this counseyle y ye haue sayd to vs
of Ihesu / and so they gaue to these thre men grete trea-
soure / and so they sente thre knyghtes with them for to
brynge them in to theyr owne countree / and that they
sholde no longer abyde in Iherusalem.

So came there a grete assemble of comyns to the
prynces / and thus they sayd with a grete com-
playnt / what tokens are these that are befallen in Isra-
hell. Than Annas and Cayphas cōforted them & sayd
We ought not for to byleue the knyghtes that kepte the
sepulcre wherin that Ihesu was put / they sayd to vs
that they had seen an aungell lefte vp the stone from y
monument / and perauenture his dyscyples sayd to y
knyghes / and we wote well y they gaue to the knygh-
tes great treasoure for to say thus / and so they stole a-
waye his body / thus men ought to byleue vs rather
than the dyscyples that gaue to y knyghes grete trea-
soure for to bere false wytnesse. Than rose Rycho-
mus vp and thus he sayd to them / ye haue herde what
these thre men haue sayd & sworne vpon the lawe that
they sawe Ihesu syt and speke to his dyscyples vpon y
mount of olyuete / and there he steyd vp to heuen. And
ye wote well that the scripture telleth vs that Elye the
holy prophete was rauyshted in to paradyse / and what
men asked his dysciple Elyzewe where that his fader

Rycho-
de.

D. iij.

Elie was/ he answered rauysshed into heuen/ & than
they supposed well þ he was rauysshed by the holy gost
& lefte hym som where on þ moūtes of Israhell/ & ther-
fore they sayd let vs seke some mē that may go and ses
ke hym. So they wente and sought thre dayes & thre
nyghtes/ but they coude not fynde Elie/ and therfore I
couſeyle you to sende som for to seke þ moūtes of Isra-
hell/ for parauenture the holy gost had rauysshed Jhe-
su/ & parauenture he may be founde/ let vs than do pe-
naunce for the trespasse that we haue done. This coun-
sell of Archodemus was pleasynge to all the Jewes
& so they sent men for to seke our lord Jhesu/ but they
myght not fynde hym in no place. And whan these mē
were repayred agayne they sayd to the Jewes/ we ha-
ue sought Jhesu on euery hyl of Israhel & in euery dale
and i euery place/ but we can fynde hym no where but
we haue founde Joseph in þ cyte of barmathye/ & whā
the prynces herde this they were wonders Joyfull &
mery/ & they glorifyed god þ Joseph was founde/ &
so the Jewes & maysters of the lawe assembled thē to
gyder/ & kest amōge thē how they myght speke to Jo-
seph/ & so they made letters þ whiche sayd thus. Peas
be with the & also with them that be with þ/ we knowe
well that we hane synned in god and in the/ and ther-
fore fader Joseph come to vs syth þ we haue knowynge
that we haue greuously synned & trespassed ayenst the
& hugely we meruaile of thy delyueraunce & takynge
awaye fro vs/ we knowe well þ we cōspyrē euyl cou-
seyle ayenst the/ but god delyuered the fro vs/ but peas
be with fader Joseph worshyppes of all people.

How þ Jewes chose. viii. men that were Josephs
frendes to desyre hym to come to them.



Uhan they chose. viij. men whiche that were fren-
 des to Joseph & said/ Whan ye come to Joseph
 salue hym in peas/ & do to hy gretynge on our behalfe
 and delouer to hym these letters. So these men wente
 forth to the cyte of Barmathye/ and whan they came
 afore Joseph they salued him & great him & delouered
 to hym the letters. And whan Joseph had redde these
 letters he said thus. Blessyd be my lord god that hath
 couered me with his wynges/ and also blessyd myght
 he be þ hath saued me from all myscheues. Than Jo-
 seph ladde all these men in to his place/ and þ nexte day
 after he toke his hors and rode with them in to Jerusa-
 lem. And whan the Jewes with the maysters of the
 lawe herde tel of his comynge they went woꝛthyppfully

ayenst hym/and Whan they mette With hym they said
thus to hym. Peace be at thy comynge fader Joseph/ &
Joseph answered/ The peace of our lord be to all his
true people. And than the maysters of the lawe with al
the people they kyssed Joseph. And Rychodemus ledde
Joseph in to his hous. Than the nexte daye after An-
nas and Cayphas and Rychodemus ladde Joseph in
to the temple/and thus they said to him. Fader Joseph
gyue vs knowlege and to god in this temple of that we
shal aske of you/ fader Joseph ye knowe wel that ye bu-
ryed the body of Jesu/and fader ye knowe wel that we
shette you in pryson/ & we coude not fynde you therein/
& therfore tell vs what befell there. Than Joseph an-
swered and said. Whan ye dyd shette me in the close pry-
son vpon y sabbot day as I was in myne orysongs and
prayers y place was spredde aboue me w huge lyght
as me thought from the foure parties of the ayre/ and
soo I lyfte vp my heed and sawe my lord Jesu stande
fast by me shynynge with great clerenesse/ & so for dre-
de that I had I fell downe flatte to the grounde. Than
my blyssed lord Jesu hente me by the hande and lyfte
me vp from the grounde/ & washed my face kyssynge
me and thus he said to me. Broder Joseph y arte cleene
by the water of thy fayth/ for thy synnes ben released &
forgyuen/and therfore my frende haue no drede but be-
holde me and know what I am. And so I dyd beholde
him and said/ my maister Elve. And he answered agay-
ne & said. I am not Elve/ but I am Jesu Chryst y whi-
che thou buryed worshypfully/ and than said I to hy.
Lorde shewe me thy monument where as I buryed y
And than my lord Jesu hente me by the hande and
ladde me to the monumente/ and there he shewed me
the precyous Syndonia that I wounde hym in. And

than I knewe verely that he was my lord Iesu/ and
so I fell downe and worshypped him/ and said my lord
Iesu blessyd myght thou be that arte come hyder for
to visyte me/ & thzugh thy grace hast deliuered me/ and
so he helde me by the hande and ladde me in to the cyte
of Barmathye. And than he ladde me in to my place &
sayd to me. Ioseph broder peas be with the/ and loke
þ thou go not out of this place these. xl. dayes/ for þ Je-
wes shal do many great dystresses to many of my fren-
des/ & now shall I go to my dyscyples and speke to the
of the saluacyon of the world. And whan he had said þ
worde/ he banysshed a way from me/ and whan þ prin-
ces of the lawe & other Jewes herde this that Ioseph
said/ they were hugely a basshed & for the great drede þ
they had they fell downe to the erth/ and so they cryed
and sayd. What tokens are these þ are befallen in Isra-
hell the knyghtes that kept þ sepulture bere wytnesse
þ they sawe an aungell descende downe from heuen/ &
that Iesu was rysen fro deth to lyfe/ and that he shall
be seen in Galylee. And we knowe well that Iesu was
a man/ and his fader and moder we knowe well/ bothe
Ioseph and Marye. What maye we saye here ayenst.
Than sayd a Jewe whose name was Leui⁹. I knowe
well the begynnyng of Iesu/ for I haue bene moche
with them/ for vpon a tyme as I was in the temple in
my offrynges and oryson/ that same tyme saynt Sy-
meon toke hym in his armes/ and thus he sayd to hym
My lord god lette nowe thy seruaunte come to the in
peas/ for myne eyes haue sene thy helth that thou or-
deyned or any people was. Than sayd the Jewes. Let
vs sende for these thre men that sayde that they sawe
Iesu spekyng with his dyscyples vpon the mounte
of olyuete. And so they sent for these thre me/ and whan
Nychode. E

they were comen afore them they said truely that god of heuen was on lyue/ and that we sawe veryly howe that Iesu steyd in to heuen afore all his disciples.

Uhan answered Annas and Cayphas / our lawe sayth that by the wordes of two or thre is sufficient wytnesse/ what may we saye here to/ we knowe well that Enocke pleased god/ and was rauysshed in to heuen & the sepulture of Moyses myght neuer be founden/ Pylate deliuered to vs this Iesu whiche we bete with scourges & crowned him with thornes/ and afterwarde was crucified/ & smote hym in the syde with a spere & Ioseph buryed his body in y sepulture whiche that now bereth wytnesse y he is on lyue. And these men say y they sawe h y stye vp in to heuen/ & than Ioseph tolde another gret meruaile y there rose by many deed bodyes out of theyr graues I wote wel that some men of them haue ben in Ierusalem/ whiche that myschylers haue not sene/ & we knowe wel that saynt Symeon receyued Iesu in his armes in y temple/ y whiche was a ful holy man/ this Simeon had two sones whose names were Gariis & Leucius / & we were at theyr deth and at theyr buryenge. So now we and serche theyr graues/ but I wote well they be not there/ but they be in the cyte of Barmathye in orylons & speke to no man but kepe them styll as though they were deed/ & therefore let vs go to them with worshyp/ & bynge them to the temple/ & whan we haue coniuered them parauenture they shall tell vs somwhat of the resurreccyon of Iesu/ and how that he rose from deth to lyfe.

Whowe the Iewes wente to seke two deed men that were rylen from deth to lyfe in Barmathye.



And so all the Jewes & maysters of þe lawe
 went to the graues of these two brethren
 and so thei founde them not there. And ano-
 ne they went to þe cyte of Barmathye whi-
 che was .xl. myle fro Jerusalem/ & so they
 founde them lyenge. Than they kyssed theym and ladde
 them with them to Jerusalem with great worshyp/ &
 than they lad the into the synagoge/ and whan they
 had sette the dores surely they toke the lawes/ & con-
 iured them by the lawe of Israhell/ & by god adonay yf
 þe they lyued/ and yf þe Jesu was god of Israhell þe re-
 fused them. Whan Garis and Leucius herde this con-
 iuracion they loked by togyder into heuen. And than
 they made sygnes of the holy crosse on them/ and than
 Archode.

they sayd and spake / gyue vs parchement & ynke / that
we may wyte thynges þ̄ we haue herde & seen / & so
they gaue to them bothe ynke and parchemēt / & whan
they were set they wrote both togyder and sayd thus.

Our lordē Ihesu cryst is resurreccyon of þ̄ dethe &
lyfe that byleue vpon hym / suffre vs to say the secre-
tes of thy dyuine mageste that thou dydest in hell by þ̄
deth of thy holy crosse for we be cōiured by þ̄ for to speke
of the / thou hast cōmaunded to thy seruaunt by My-
ghell thyn archaungell that we sholde tell the secretes
of thy dyuine mageste what thou dyddest in hell after
thy holy resurreccyon as we were with our fornfaders
in grete preuy depnes of derkenes / there came a grete
bryghtnes as it had ben a bame of lyght fro the sonne
and that kest a lyght royall vpon vs / and anone Adam
that was our fornfader / and patryarkes & prophetes
rose vp lyghtly & sayd. This is the lyght of hym þ̄ bes-
hyght vs for to sende to vs endeles lyght. & anone ysaac
with an hyghe voyce began for to saye.

This is the lyght of our fader sone of god as I sayd
here afore whan I was on lyue in the londe of zabulon
and neptalem ouer the flom iordane. The people þ̄ sate
in derknes sawe grete bryghtnes of lyght & that lyght
was sente to them that sate in the shadowe of deth that
was there as it had ben a sterre shynynge aboue vpon
vs. And as we were in this Joye and gladnesse of this
lyght þ̄ shone vpon vs there came to vs our fader Sy-
meon & thus he sayd to vs with grete Joye.

Glorryfe our lordē god Iesu cryst our sauour whi-
che I receyued a chylde in the temple / and toke hym in
myne armes sayenge thus / let now thy seruaūt passe.

for myne eyen haue sene thy helth/ Whan all þ great cō
pany of sayntes that were in hell herde this they were
wonders Joyful & mery. And after came another man
to vs as it had ben an heremite/ & our forne fader asked
hym what he was/ and he answered agayne & said. I
am a voyce of a prophete of an hye company for I haue
gone afore the face of his comynge/ & also to make redy
the waye of his comynge/ & to gyue helth & conynge
to his people in the remyssyon of theyr synnes & Whan
I sawe hym come to me I was fulfilled with the holy
ghost/ and thus I said/ se the lambe of god and beholde
hym that doth a waye synne of the worlde/ and hym I
haue baptызed in the flom iordan/ & vpon hym I sawe
the holy ghost descende in lykenes of a doue. And than
I herde a voyce that came fro heuē sayenge thus/ this
is my sone in whome great pleasynge is vnto me. And
now I am come befoze hym to you to shewe to you the
sone of god is come fro heygth for to delyuer vs þ synne
in derkenesse/ and in the shadowe of deth abydyng his
mercy. Whan our forne fader Adā herde þ he was bap-
tyzed anone he said to Seth his sone. Tel to thy chyldre
and to patryarkes & prophetes þ the aungell said to the
Whan I sente the to the gates of paradysse that þ shul-
dest praye our lord god þ he wolde sende to me by his
angell of the fruyte of lyfe/ & also of þ oyle of mercy for
to anoynt with all my membez suche tyme þ I was
fulfylled full of malady & sekenesse. Than Seth starte
vp & said with an hygh voyce. As I was at the gates
of paradysse prayenge our lord god of the oyle of mercy
oure lord sent Myghell his archangell sayenge thus
vnto me. Our lord god hath sent me to the/ trauayl not
for to haue the oyle of mercy to anoynt with Adam thy
fader I do the to wet & thou mayst not haue it vnto the
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last day be complete of .v. M. and .v. C. yere. And than
shall the sone of god Ihesu cryste come in to the worlde
for to reyse the body of Adam thy fader / and the bodyes
of the holy sayntes patriarkes and prophetes / & than
shall he be baptysed in flomior dan / & whan he cometh
out of the water than shall he anoynt with the oyle of
mercy all those that shall byleue in hym / & thā shall the
sone of god go do wne to hell and lede Adam thy fader
in to paradysse to the tree of lyfe & mercy. Whā the pa-
tryarkes & prophetes herde this the whiche Seth had
sayd / they made thā grete Joye and gladnesse / and as
they made this greate Joye Sathan the pryncce of hell
and mayster of deth sayd to the mayster of tourmentry
Make the redy for to receyue Ihesu cryst the whiche
that glozifyed hymselfe to be the sone of almyghty god
and yet he is man that dzedeth deth / for he dyd saye my
soule is heuy ayenst deth. And this Iesu hath wrought
many heuynesses & euylles ayenst me for them that I
made blynde croked & lame & mezell he hath made hole
by his worde. And also y deed that I haue brought to
the he hath reysed to lyfe. Than the pryncce of tourmē-
try answered to Sathan what is he that is so myghty
by his worde / and thou sayest that he is a man y dze-
deth deth / all that euer were myghty in erth thou hast
brought them to my bōdes / & yf he be so myghty i mā-
hode as thou sayest. I saye to y he is so myghty i dyuy-
nyte that we may neuer resyst agaynst hy / & yf that he
sayd that he dradde deth I saye to the that he wyll dys-
ceyue the and ouercome the at all tymes / & thā answe-
red Sathan to the mayster of the tourmētry and sayd
Why dzedest thou for to receyue myne aduersarye and
thyne I haue made the Jewes for to be agaynst hym
and I haue made redy the rodde that he shall be smytē

with/and I haue made redy the tree þ he shall be cru-
cyfied on/ & thre nayles for to fasten hym therto/and I
haue made a drynke with azell & gall þ he shall drynke
and I tell the that he shall be deed anone / and I shall
brynge hym redyly to the. Than answered the prynce
of the tourmētrye/this that thou sayest that he by his
myght hath taken fro me them that were deed / what
hopest thou he may be þ doth suche maystryes by his
worde. I drede me parauenture that this was he that
toke awaye Lazar from me and reysed hym that was
thre dayes deed/whome that I helde boude in my pry-
son/and hym he yelded to lyfe by his worde. Than an-
swered Sathan and sayd. I doo the to wete that he is
the same Ihesu. And whā þ prynce of tourmētrye her-
dethis he sayd to Sathan I coniure the by thy vertue
& myne that thou brynge hym not here to me/for whā
I herde the commaūdement of his worlde I trembled
and shoke for drede and all my fell sergeaūtes with me
soo that we ne myght kepe Lazar/but he flew fro vs
so swyfte as it had ben an Egle out of the bondes that
we had hym in/and þ erth that he laye in deed vndyd/
and yelded hym quyeke fro hym/wenest thou. Sathā
for to holde suche a lord that toke his seruaunt fro vs
maugre vs all by the vertue of his worde/wete þ well
this withoute doubte yf thou brynge hym hyder that is
so myghty to saue all mankynde/he wyll put vs hens.
I say Sathan and all tho that be shyttē in our pryson
and strayned by theyr synne in our bōdes by hym they
shall be delyuered and brought vnto euerlastyng lyfe.
And as they spake thus togyder there came a voyce as
it had ben thonder of the holy ghooft / thus & he sayd.
(Attollite portas principes brās) ye prynces of deth vn-
close your gates/for þ prynce of glozy shall entre therein.

And whan the pryncce of hell herde this voyce he sayde
to Sathan/go heng fro vs & thou be myghty to fyght
go fyght with hym that is kynge of glorie. And so hell
kest Sathan fro hē / & than he said to his fell sergean-
tes / shyt myghtyly your gates w̄ yren barres & fyght
myghtyly and withstande hym myghtyly ꝑ the kynge
of blysse come not herein / that our strength be not taken
frome vs / and we to be put vnto endlesse sorowe. And
whan the sayntes herde this they sayd with an hyghe
voyce to the deuylles and to the prynces of turmentynge
Wretches vndo your gates and let the kynge of glorie
come in. Than sayd Dauid the pphete / prophced I
not whan I was lyuynge in erth & sayd thus (*Quia
hec est dies quā fecit dñs exultemus et letemur in ea.*)
That is to saye / this is ꝑ daye ꝑ god made / therin we
may be blythe and glad. And after hym sayd p̄saye to
all the sayntes. Sayd I not whan I was lyuynge that
the deed shulde be lyfte vp & the bodyes that lye in gra-
ues shulde be reysed vp fro deth to lyfe / & that they that
be in erth shulde be full of Joye / & yet I saye now more
ye captyues of deth and hell / where is now your pryde
where is now your vyctorye. Whan the sayntes herde
p̄saye saye these wordes / they sayd all at ones to ꝑ prin-
ce of hell. Vndo your gates Wretches for ye be taken &
bounde & may not helpe your selfe. Than came ꝑ voyce
the seconde tyme sayenge thus (*Attollite portas v̄ras*)
And whan that hell herde this voyce come two tymes
he answered vnaupsedly thus (*Quis ē iste rex glorie*)
that is to saye / what is ꝑ kynge of blysse. And than an-
swered. Dauid sayeng thus. I knowe well that voyce
by his wordes of ꝑ holy ghost / for I prophced it afore
and now I saye to the hell (*Dñs deus fortis et potens
dñs potens in p̄lio / ipse ē rex glorie*) this is for to saye

Our lord god stronge and myghty / and myghty in ba-
tyle / he is kyng of glorie (Et ipse de celo in terram as-
perit vt audiret gemitus cōpeditōrū vt solueret filios
interemptōrū) That is to say / that blessyd lord behel-
de fro heuen to erth to here the waymentynge of them
that are in bondes / and that he sholde vnbrynde the chil-
dren that were brought to the deth to be slayue / & ther-
fore thou vylayne stynkyng hole vndo thy gates that þ
kyng of blyss may come in.

And as Dauid had sayd this to hell / came vpon
them the gloriouse desyred Kyng of glorie in
fourme of mā / and enlumyned all the derkenesse of hell
with the gloriouse bryghtnesse of his gloriouse face / &
all the gates & shyttynge with yron barres & boltes al
to braste in his holy comynge / & all the fell fēdes made
hym space and waye. And whā the sayntes sawe Jesu
our sauour come with aungelles / they were abasshed
of þ grete Joye so that they ne durst speke / but w gre-
te & softe herte they sayd thus. Our lord god & our sau-
our thou arte come to vs kyng of glorie to deliuer vs
out of the bondes fro these false felons / & blessyd be thy
name / for now shall we be made hole. Than came our
lord Jesu & brast all the bondes that we were boude
with / & commaunded that we sholde be deliuered of all
anguysshes from that tyme forwarde. And whan the
prynce of hell with all his fell sergeauntes sawe þ gre-
te bryghtnesse / they had than huge sorowe and drede.
Than .x. prynces of hell rose vp of theyr setes w huge
full roynge & cryenge / and sayd thus with grete way-
mentynge. O Jesu how we be ouercome by the / what
man arte thou that reylest thy request ayenst god vn-
knowynge vs / what arte thou þ brekest all our power /

What arte thou that arte so grete & appered so lytell in
erth. What arte thou that was so meke & lowly in erth
& now arte thou a pryncely fyghter in fourme of mā / &
now kynge of glorie that was deed & now thou lyuest
and now all creatures tremble and quake by the crosse
and by thy deth / & were buryed in a sepulchre & arte des-
cended downe to vs / all quicke creatures treble & qua-
ke by thy deth / & all the loure clementes shewed theyr
rokes / and now hast thou delyuered all them that were
deed & dystroubled / & put to myschefe all our full fel my-
nystris. What arte thou þ hast delyuerd the that we-
re dystreyned here amōge vs for theyr synne / and hast
called them agayne to theyr fyrst fraunchyse. What ar-
te thou that gyuest lyght to them that ar blynde by the
bryghtnesse of chy godhed. And than all þ were in hell
cryed with one voyce & sayd. Al what art thou that arte
te so myghty a mā & so clere in mageste shynynge with
out blame & clene of crthly synne / what arte thou that
entrest in to our regyon & countree without drede / and
doubtest no poynt of tourmentynge but hasbe fro vs all
tho that were strayned in our bōdes / parauenture thou
arte that Jesu þ our pryncce Sathan sayd to our pryn-
ces þ thou shouldest take to þ all the power of the worlde
by thy deth of the crosse. Than our lorde Jhesu cryste
toke Sathan and bounde hym and delyuered hym in
to hell to the pryncce of tourmentry. Than behelde Sa-
than saynge thus to hym. Al thou pryncce of perdyce on
Belsabub with thy thre hedes / leyer vpon þ aungelles
of god why hast thou do this fals dede. Al whiche a dys-
paylynge thou behyghest vs whan thou lette hym fal
to suche a dede / what harme thou dyde to vs whā thou
lette the kynge of glorie be crucyfied. Al thou fals Sa-
than thou ne woteste whatte thou haste done / fore

this Iesu hath enlumyned all the derkenesse of dethe
With the clerenesse of his dyuynite/ & hath now broken
all the gates of our depe prysons/ & vnbounden all that
were therein/ & they that were in our tourmentry they
scoone vs & by theyr prayers we shal euer after be ouer
come y^e neuer afore durst say one worde ayenst vs/ and
now shall neuer none of mankynde come amōge vs but
euer shall lede vs were they wyll/ y^e neuer afore durste
do ayenst vs/ & now are they fylled full of meruaylous
Joye by y^e pleasynge of theyr lord god. A thou prync
of all shrewednesse/ and fader of all felonyes why haste
thou done thus/ how durst y^e do suche a lord be crucy-
fied/ for now be all tho that were in dyspayre fro the be-
gynnyng vnto this tyme now in helth & in endlesse ly-
fe. And we shall neuer here theyr grutchynge gronyng
nor wepyng. A thou fell Sathan all y^e rycheesse y^e thou
haddest conquered by thy apple i paradys/ y^e hast now
losse by y^e tree of y^e crosse/ and all thy Joye is perysshed
Whyle that y^e hast crucified hy^e that was ayenst y^e/ and
wote thou wele that thou shalt suffre tozmentry end-
lesly in myne horryble pryson. A thou false cursed Sa-
than auctoz of dethe & fader of pryde thou shuldest fyrst
haue euquyred his cause: and yf he had be worthy dethe
and yf thou haddest founde noo cause of dethe in hym/
thou shuldest haue lefte hym on lyue/ but thou founde
no faute nor cause to crucyfye hym/ and bycause thou
were so hardy to crucyfye hym/ thou arte y^e cause that
he is entred into our region/ and wotest thou what thou
hast done. I sayd to y^e thou hast all forlorne & we wret-
ches shall dwell in tourmentrye y^e euer shall last as hell
And as Sathan spake thus came the kynge of blyffe/
and thus he sayd to hell. Thou prync of hell Sathan
thy power shall be endelesly too dwell here in stede of

Adam and his chyldren & all my ryghtfull people. And
than our blessyd lord spradd forth his ryght hande &
sayd come to me my holy and all þ haue myn ymage &
my lykenesse whiche were dampned to þ deth by the
fruyte of the apple & by the deuyl/ & now may ye well
se þ the deuyl is dampned by the tree & by the crosse/ &
anone all þ sayntes assembled them togyder vnder our
lordes hande. Than our lord toke Adam by the ryght
hande & sayd thus to hym. My peas be with þ and all
my ryghtful chyldren/ & all my holy sayntes/ & thā our
fornader fell downe on his knees afore our blessyd lord
wepyng for Joye/ and thus he sayd (*Exultabo te dñe
qñ suscepisti me non delectasti inimicos meos sup me.
Dñe deus me⁹ clamaui ad te et sanasti me deduxisti ab
inferis aia⁹ meā/ sanasti me a descēdētib⁹ in lacū*) This
is to saye. My lord I shall enhaunce the for that thou
hast token me/ for þ ne haste suffred myne enemyes to
be aboue me. My lord god I haue cryed to the & thou
hast made me hole/ þ hast brought my soule out of hell/
& haste saued me from them þ are fallen in the depnesse
of þ lake. And than all the sayntes fell downe to our lordes
fete sayenge all with one voyce to oure lord god/ þ
arte come to vs byer of the woorld/ blessyd be thy name
as thou shewest to vs by the holi lawes and by the holy
prophetes/ thou bought vs agayne by þ holy crosse/ &
thou arte come downe to vs by thy holy vertue for to
drawe vs fro deth/ & fro the horryble paynes of hel/ and
than our blessyd lord lyfte vp his hāde & made þ sygne
of þ holy crosse on Adam and on his holy sayntes. And
so he toke Adam by the right hāde & styed out of hell vp
in to the ayre/ & all þ sayntes folowed hym. Than kynge
Dauid sayd with an hygh voyce (*Cantate dñi canti-
cū nouū quia mirabilia fecit*) That is to saye. Synge

to our lord god a newe soge/for he hath wrought mer-
 uayles(Et hec est gloria oibus sanctis eius) That is to
 saye/blessyd be god for thy grete Joye to all his sayntes
 Thā after Dauid sayd Mycheas(Quis deus sicut tu
 domine auferens iniquitatem ⁊ trāsgrediens peccata
 et nūc continens in testimonio iram tuam. ⁊c.) That is
 for to saye. Who is suche a lord as our lord Jesu cryst
 is puttyng awaye all euylles of synne/and after hym
 sayd Abacuk ꝑ prophete. Thou comest out with helche
 vnto thyne humble people for to delyuer all thy frēdes
 from al' sorowes dyseases and trybulacyons. And thā
 after hym sayd all ꝑ holy sayntes with one voyce. Bles-
 syd maie thou be that cometh in the name of our lord
 Jhesu cryst/for thou arte Joye and also blyssē vnto all
 thy true people(Alleluya) And thā all the pphetes pro-
 nounced all theyꝝ prophecyes that they had sheweth in
 erth with grete pleasynge to our lord god. And than all
 the sayntes sayd/this is our lord god ꝑ shall gouerne
 vs without ende. Alleluya.

THow our lord ledde all his holy sayntes in to the
 Joyes of paradysē / ⁊ of the thre men ꝑ they mette.



And thā our lord toke Adam our forne fa-
 der by the hāde and ledde hym in to para-
 dyse and all his holy sayntes with hym/ ⁊
 thē he delyuered to Myghel his archaun-
 gell/and he ledde thē in to paradysē where
 as is endlesse Joye. And whan they were entred in to
 paradysē/there came ayenst them two mē of grete age
 and the sayntes asked them what they were/and how
 it myght be that they were there so bodyly and had not
 ben with them in hell. Than one of them answered and

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sayd. I am Enoke that by the worde of god am transla-
ted hyder / & he that is with me here is Elias tesbytes
whiche was brought hyder in a byrnyng chayne / & yet
suffred we no deth / but we are kepte to the comynge of
Antecryst to fyght with hym with wordes & tokes of
our lord god / and of hym we shall be slayne in the cyte
of Iherusalem / & thre dayes and a halfe after we shall
ryse fro deth to lyfe / & be take vp in the skyes. And as
Enoke tolde this to the Sayntes / there came to them a
man betynge vpon hym the sygne of þe holy crosse. And
whan all þe sayntes sawe hym they sayd to hym / what
man may thou be that hast here the lykenes of a these /
and why bereste thou the sygne of the holy crosse. And
than this man answered vnto them and sayd / for sothe
ye say truly that I was a these / & many cursed dedes
dyde I in erth. And therfore the Jewes crucifyed me
with oure lord Jesu / and whan I sawe the sterynge
of the elementes in his passyon I byleued that he was
saupour of the worlde / and maker of all creatures / and
kyng almyghty / thā sayd I to hym / lord haue mercy
on me / and haue me in mynde whan thou comest in to
thy kyngdome. And anone that blessyd Lorde toke my
prayer / and sayd to me. This daye shalt thou be with
me in paradysse. And than he toke me the sygne of the
holy crosse. and sayd to me / bere this sygne with þe and
go to paradysse. And yf the aungell that is keper of pa-
radysse wyll not suffre the for to entre in / shewe hym þe
sygne of the crosse / and saye to hym þe Ihesu cryst whi-
che that was now crucifyed sente the to hē / and whā
I had sayd this to the aungell / anone he vndyde þe ga-
tes and ledde me into paradysse / & set me on the ryght
syde sayenge thus to me / suffre and holde the here a ly-
tell whyle / for Adam whiche is fader of all mankynde

With all his chyldren and all þ frendes of god shall come hyder by þ vertue of Chyestes passyon. And whan the holy sayntes as parrarkes & prophetes had herde these woordes of this thefe than they sayd all with one voyce. Blessyd be our lord god almyghty endlesse father of mercy that suche grace hath gyuen to synners/ and brought vs to the Joye of paradysc and into the pasture of delyte and to endlesse Joye. Amen.

These are the holy secretes of the dyuynite that we haue sene. ¶ Gariús and my broder Leuici⁹ but our lord god wyll suffre vs no lenger to tell and shewe vnto you the secretes of his diuinite / for saynt Myghell the archangel said to vs / ryse and go in to the cyte of Jerusalem / and be there in prayers & glozfy the holy resurreccyon of our lord Iesu Chyest w your bretherne that rose with hym / and that ye speke to no persone / but be you as domme vnto the tyme that our lord shall suffre you to shewe the secretes of his diuinite / and so the holy angell saynt Myghell commaunded vs to go to flomior dane to a place there that many are rylen with vs in wytnesse of þ resurreccyon of our lord Iesu Chyest. Our lord god hath graunted vs thre dayes to be in Jerusalem and holde there þ holy paske of our lord god with our frendes / and also that we shal be baptyzed in the flomior dan eche of vs at þ tyme makinge whyte stooles. And thus saynt Myghell commaunded vs þ we shulde be in orylons in the cyte of Bar mathye / and þ we shulde shewe to you these holy secretes / and therfore gyue pray synge to our lord god / and be a knowen of your defaute / and do penaunce þ he may haue mercy vpon you. Now peas be with you of our lord Iesu Chyest that is saupour of vs all. Amen.

How Archodemus and Joseph tolde to Pylate all
that these two men had sayd/ and how Pylate treated
with the prynces of the lawe.



And whan this scriptrue was wryten
this Garius and Leuicius rose vp/ and
so Gari⁹ delyuered the byll that he had
wryten in to the handes of Annas and
Cayphas and to Gamaliell. And Leui-
cius gaue that he had wryten in to the
handes of Archodemus and Joseph of Barmathye
and anone they were transfigured and was no more
sene/ for both the bylles were all one hande/ as though
one man had wryten the bothe/ and there was not one
letter more in that one than in that other. And whan p

Jewes & maysters of y^e law had redde these bylles and
vnderstode the they were hugely abashed & ashamed
And than they sayd amonge them that for sothe Jesu
was very goddes sone/blestyd myght he be endlesly for
all thyng bereth wytnes therof. And anone after they
wente out of the synagoge. And than Prychodem^{us} and
Joseph of Barmathye tolde all this vnto Pylate/ and
than Pylate dyd wyte all that whiche was befallen
of Jesu/ and of that the Jewes had sayd of hym. And
all these meruayles he dyd put in his booke. After that
Pylate entred in to the Jewes / and afore hym assem-
bled all the maysters of the lawe as princes & bysshop-
pes. And than Pylate dyde commaunde the gates and
dores to be shette/ and than he sayd to them. Syr is it
done me to wete that you haue amonge you a newe sto-
rye of great scrypture the whiche scrypture I coueyte
for to se/ and therefore I charge you that it be brought
in to my presence. And whan it was brought to his pre-
sence/ than sayd he to them all. I conuere you all by the
vertue of our lord whiche that is fader and maker of
all thyng that ye ne hyde no counseyle but for to say the
trouth. Syr ye knowe by the scryptures that is wy-
ten here that Jesu whiche y^e ye crucyfied is very god-
des sone/ & so it behoueth him to come in to this worlde
for the helth of mankynde. And therfore I charge you
y^e ye tell me what tyme y^e Chryste shulde come by your
scrypture. Whan that Annas and Cayphas were thus
conuired they charged & commaunded that all shulde
go oute of the temple saue Pylate and them two. And
than they sayd to Pylate/ good Iuge thou hast so con-
uired us that we must nedes shewe to the/ the trouth of
this that thou hast enquyred of us. Syr vnto the tyme
that we hadde crucyfied Jesu/ we knewe not that he

Was goddes sone/ but we wende that þe vertues that
he wrought had ben done by some charme. Thā made
we vs allentle in this temple/ & here we dyde reherce
all þe vertues that he had wrought. And so there were
many of our lynage that sayd that they had sene Jesu
after his passyon/ and that they had herde hym speke
to his disciples/ and they sayd that they sawe hym styē
in to heuē/ and we sawe also two men that Jesu reysed
fro deth to lyfe whiche tolde vs many meruayles that
Jesu dyd in his dyenge and after/ & that may ye wete
by the scriptures þe we holde in our handes/ but oure
custome is suche that we do worshyppe to stoyres that
haue ben here afore in our synagoges/ and so we fynde
by wytnesse of god in the fyrst boke as it sayth þe Myg-
hell þe archangell said to Seth that was þe thyrde sone
of Adam whan. v. M. and. v. C. yere were cōplete than
shuld the sone of god Jesu Chryst come fro heuen/ & yet
we abyde his compynge & parauenture this god of Isra-
hell that said to Moyses that we shulde make a hutche
of wydnes in þe length of two cubytes and an halfe/ and
in the length of a cubyte and an halfe/ and these. v. cuby-
tes we vnderstande by the olde testament that whā. v.
M. and. v. C. yere is comen/ than shall Jesu Chryst the
sone of god come in to the hutche/ that is the wombe of
þe mayden Mary. Thus our scripture bereth wytnes
of him that shal be the sone of god/ & a kynge of the peo-
ple of Israhell/ but after þe passyon of Jesu we and our
prynces meruayled of the tokens & wordes that were
done by hym/ & so we loked our stoyres & counted all þe
lynage downe to Josephs lynage/ & the lynage of Mary
that was moder of Jesu/ & so we haue accounted
that fro that time that god made the worlde and Adam
the fyrst man vnto Noes floode is two. M. and. v. C. yere

and fro the flode to Abraham is thye. M. & b. C. yere/
and fro Moyles to Dauid is. b. C. yere / and fro þe trās=
mygracyon of Babylone to the incarnacyon of Ihesu
cryste is foure. C. yere / & thus is the accout in al. b. M.
yere All these thynges & maruayles dyd Pylate wyte
for to be ridde of all them that sholde come after. and
than Pylate wrote a lettre to the cyte of Rome / and to
Claudio the Emperoure. & c.

Thus endeth Nychodem^s gospel. Enprynted at
London in the Flete strete at the sygne of the Sonne
by Wynkyn de worde. In þe yere of our lord god. M.
CCCC. xxxij. the xii. of Aprile.

